2:Ferdon A-5 (1956) 1957
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not as complete as they might be, and may tend to be weighted in that all four men were related in one way or another. However this paper, and one on trading techniques which I hope to publish at a future date, show quite clearly that advanced acculturation on the island is, for the most part, only material culture deep and has as yet penetrated only sporadically into the social organization of the people.

BIRTH

Except for a ceremony at the birth of a first child, there appears to be no regularized ritual for births as such. At the present moment an expectant mother either goes to the Naval-run hospital for delivery, or stays at home where her child is delivered with the aid of a midwife. I could learn of no pre-natal or post-parture taboos enforced on either the parents or the child. The rubbing of a fine red iron oxide powder into the baby's navel may have once had ceremonial significance but is now explained as merely an aid in the drying up of the umbilical cord.

It is apparently only the first child, especially a boy child, whose birth is fraught with a danger that must be assuaged by ceremony. Once the ceremony has been completed, however, a time for general celebration and feasting is immediately at hand.

Upon the occasion of the first birth to a married couple the father-in-law of the child's mother immediately prepares a small *umu*, i.e., a meal prepared in a pit oven, which is allowed to cook through the night. At the break of dawn on the following day the immediate families of both the child's parents open the *umu* but do not touch the inclosed food until the new mother has first partaken of it to "bring luck to her baby." After she has eaten this token meal, these relatives finish this initial *umu* and immediately begin preparations for a large *umu* feast for their friends and relatives in celebration of the birth. As with the inter-familial exchange of gifts at the time of a wedding, the respective families of the new parents each prepare their own *umu* and, upon its completion, present it to the opposite family, after which both meals are pooled for the general feasting of friends and relatives. Since such a feast may have to provide for a large portion of the population, each member of the extended family may be called upon to furnish a quantity of food in the form of chickens, eggs, *camotes* or sweet potatoes, etc. Even friends may be called upon and "if they have food beyond their needs they will give to the *umu*." Each friend or relative coming to the feast brings with him, or her, a small *umu* gift for the new mother. This usually consists of a small, wrapped bundle containing chicken or, perhaps, *camote*. It was never made